

and do not the things which I say unto you?" That the righteous ought to be in authority, I am quite sure you will agree with me. Well then, ought we not, by our role, to put them there, so as to cause the people to rejoice, rather than to mourn? On this question: "let us reason together," the will of God being the rule of that reasoning. Doing good to mankind in obedience to the will of God, and for the sake of everlasting happiness—this definition of moral virtue, as by Dr. Paley, let us have our definition of Christian morality—or God's New Testament will, through Christ. Doing good for our brother, the labor for our hands—the cross bearing for our hearts and minds—everlasting life, the joy set before us, the Heaven, to be attained—our brother, dear to us in the common blood, fettered in soul and body—shut out from the resources, indispensable, to human happiness—exercise of the social affections unmolested—and the "pursuit either of body or mind in some engaging end." In short, from that hope that keepeth the heart whole. His condition, saddest of all, opens a ripened field for our beneficent assistance. That brother, more miserably fallen than "among thieves"—his cries, and groans, and shrieks piercing the very skies, stands at mercy's door and knocks—do I say? No: disallowed by himself, or his plying "advocate," to ask, seek, or knock, but the rather waiting patiently at the Siloam-Pool for the angelic troubling of the waters, till your right of franchise shall place them in the rightful pool of everlasting liberty. Yes, perfectly "impotent" as to the means of self-relief they wait patiently for the filly directed "crumb" of a liberty vote from their master's table. And who is that master? Let the voice of our fathers answer: "We, the people of the United States, do ordain and establish this Constitution for the United States of America." With our own hands "we the people" furnish its table, serve out its loaves and fishes, and are accountable for its acts of injustice or oppression. Having somewhat digressed from my own conviction of wisdom's better way, in quoting some of lesser authorities, I hence would reason under His name only whose right it is to reign, for whatsoever we do and say should be done and said in the "name of the Lord Jesus"—"the only name under Heaven and among men whereby we can be saved"—saved from doing wrong to ourselves, and suffering wrong from our brother. Under the name Washington, Temperance societies may be formed, and pledges administered. Under the name Jefferson, Liberty may have her pretended proselytes—but they will not in either case even under these high names "stay put."

Why are not politics and religion among the couplets which God has joined together—not by man to be "put asunder?" especially in our government, designated, as by an eminent Divine, it has been, the *Democracy of Christianity*—dependant also, as it truly is, for its perpetuity on Christian support. If the so called second commandment, to love our neighbor as ourselves is like unto the first, and upon these two, hang all the law and the prophets—why not the good teacher in Divinity expound the claims of God upon man, and the obligations and duties of man with man in the same connexion? why not the good teacher instruct how to render to Caesar the things that be Caesar's, as well as to render to God the things that are God's?

Thus much of our 'Call' at this time; the unsaid part we adjourn to a future number.  
Hiram Davis.  
Mount Pleasant, March 15, 1844.

P. S. A few words more, not essential to be embodied with our Call.  
"A Pilgrim Stranger" having passed about Windham county, from 1836 to '42, in some 20 to 30 numbers—as by the indulgence of two Brattleboro' Editors—and the rebuke, satire, and caricature of one at Bellows Falls—and thus, and thereby, having attracted the notice of not a few readers—and now, that Pilgrim's signature being changed to that of your humble servant, he, for the gratification of those readers and himself, solicits those Editors, their organs of consciousness and benevolence, thus freely allowing, to give the 'Call' some humble corner in their columns.  
H. Davis.

DEATH OF PROFESSOR SANDERSON.—John Sanderson, author of 'The American in Paris,' died at his residence in Philadelphia on Friday last.

Hon. Heman Allen Moore, M. C. from the Xth (Columbus) District, Ohio, died at Columbus, on the 2d, two days after his arrival from Washington.

LIBERTY AND THE SLAVE POWER.

The "One Idea"—Foundation Principles of the Liberty party—Liberty Principles and Equal rights—Superior influence of freemen in the Southern States over those in the Northern in electing President, Senators and Representatives in Congress—Table showing how much—Some comparisons, &c.

Messrs Editors.—At the present day much is said, and sometimes tauntingly said, that the Liberty Party is composed of men of but one idea. Well, what if it is so? If that one idea is paramount to, and comprehends all other ideas worth contending for, then one idea is sufficient for the men of that party. One idea, the idea of Liberty, our forefathers considered of sufficient importance to pledge their property, their lives and their sacred honor to obtain. Of sufficient importance to wage a seven years' war at a great sacrifice of property and life (but not of honor) to enjoy its benefits, and the benefits of those other ideas that necessarily followed in its train. This one idea was deemed sufficient for the whole superstructure of our national compact to stand upon.—The preamble to the Constitution reads thus: "We the people of the United States in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defence, promote the general welfare and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America." It may be said that there is more than one idea in this preamble.—Look again, strike out the idea of Liberty and what do you have left worth transmitting to posterity? I answer, Nothing. Then why is not this one idea of Liberty a platform broad enough to organize a political party upon? Some, perhaps, will say they thought immediate abolition of slavery was the one idea on which the politics of the party were based. If it is allowed that every inequality of lawful or constitutional rights throughout the nation, is slavery, it is sufficient; but if not, I would say that I understand the principles of the Liberty party to embrace the whole,—a leveling down of the usurper, a lifting up of the oppressed, until all shall stand upon one common ground, with no distinctions but merit—with no rights but justice—with equal protection to the property, persons and honor of all, with no organization but Liberty, a carrying out and establishing in practice the principles of the "second branch of the resolution passed" by the House of Representatives in Congress on the 25th day of February last, without a dissenting voice, which was as follows, "that every citizen, and every section of the country,

No of votes given for President in 1840.	No of Electors.	Average No of votes in each State to an Elector.	No of Rep.	Average No of votes in each State to a Representative.	No of Senators.	Average No of votes in each State to a Senator.
New York, 441,152	36	12254	34	12945	2	220576
Ohio, 273,843	23	11906	21	13040	2	136921
Pennsylvania, 288,036	26	11078	24	12001	2	144018
Massachusetts, 126,233	12	10519	10	12623	2	63116
Illinois, 93,172	9	10352	7	13310	2	46586
Maine, 93,007	9	10334	7	12386	2	46503
New Hampshire, 59,030	6	9838	4	14758	2	29515
Indiana, 116,906	12	9742	10	11690	2	58453
Connecticut, 57,071	6	9511	4	14267	2	28535
New Jersey, 64,405	7	9200	5	12881	2	32202
Michigan, 44,392	5	8878	3	14797	2	22196
Vermont, 50,777	6	8462	4	12694	2	25388
Rhode Island, 15,966	4	3991	2	7983	2	7983
Total free States, 1723,990	161	10708	135	12770	26	66107
Tennessee, 108,680	13	8360	11	9880	2	54340
Maryland, 62,280	8	7785	6	10380	2	31140
Kentucky, 91,105	12	7592	10	9110	2	45552
Missouri, 52,732	7	7533	5	10546	2	26366
North Carolina, 80,158	11	7287	9	8906	2	40079
Georgia, 72,197	10	7219	8	9023	2	36098
Alabama, 62,462	9	6940	7	8923	2	31232
Mississippi, 36,493	6	6082	4	9123	2	18246
Virginia, 86,394	17	5082	15	5753	2	43197
South Carolina, 44,624	9	4958	7	6374	2	22312
Delaware, 10,841	3	3613	1	10841	2	5420
Arkansas, 10,411	3	3470	1	10411	2	5205
Louisiana, 18,912	6	3152	4	4728	2	9456
Total Slave States, 737,089	114	6465	88	8375	26	28349

It will be seen by the above table that New York has the greatest number of votes to an elector and Vermont the least, of the non-slave-holding States, except Rhode Island, and yet Vermont has more than Tennessee, which has the highest number in the slave-holding States. It can also be seen that twenty electors comprising those from Louisiana, Arkansas, Delaware and eight from South Carolina are the representatives of a less number of voters on an average, than the four from Rhode Island; and also that forty-one electors including those from Virginia, Alabama, Mississippi and nine from Georgia, on an average are the representatives of a number of voters, less by one half than those from New York. In other words, a freeman in Louisiana has a fraction less than four times the influence in electing a President than a freeman in New York has, or that it takes nearly four voters in New York or three in N.

has a right to demand and insist upon an equality of rights and privileges, and to a complete and ample protection of persons and property from domestic violence and foreign aggression."

The object and aim of the abolitionists have been perfectly understood, even by slaveholders themselves, and in consideration of the additional rights, privileges and honors guaranteed to them by the provisions of their State and National Constitutions—that of holding slaves as property and a superior influence in electing the Executive, Senate and House of Representatives of the Union. In view of the leveling down of their superior rights to the level of northern freemen, or where equality would place them, a "dreadful precipice" is in their prospect before them, and when they discovered that the abolitionists were about to appeal to the ballot-box for the attainment of their objects, Henry Clay of Kentucky was alarmed and could keep silence no longer, but arose in his place in the Senate of the United States, on the 8th day of February 1839 and said, "Mr. President, it is at this alarming stage of the proceedings of the ultra-abolitionists that I would seriously invite every considerate man in the country solemnly to pause and deliberately reflect, not merely on our existing posture, but upon that dreadful precipice down which they would hurry us." This I consider sufficient proof of the foregoing statements, as well as evidence that it is through the ballot-box alone the abolitionists can expect to effect their purposes; if it is not sufficient, more can be had from as authentic sources.

As many of your readers may not understand the lofty eminence upon which slavery has placed the freemen of the South above those of the North, I have formed

A TABLE showing the average number of freemen in each of the several States to an electoral vote and also a Representative in the House, and member of the Senate.

For a basis of calculation I have taken the number of votes polled for electors of President and Vice President in 1840 with two exceptions. 1st Rhode Island has amended her Constitution since 1840 which extends the elective franchise. I have therefore taken the number of votes given for Governor in 1843 as being more appropriate. 2nd South Carolina chooses her electors and State officers by the Legislature and therefore has no general election. I have made an estimate proportioned to the votes and free population of North Carolina and Georgia.

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Hampshire, Indiana, Connecticut or N. Jersey to do as much in choosing a President as one in Delaware, Arkansas or Louisiana. That it takes two in Ohio, Pennsylvania, Massachusetts, Illinois or Maine to do as much as one in Virginia. And that, collectively in the Southern States, six voters will do nearly the same in electing the Chief Magistrate of the Union as ten in the Northern States, that in electing Representatives, two at the South do about as much as three at the North, and in the Senate, three at the South do more than seven at the North. What a "DREADFUL PRECIPICE" is not this the SLAVE POWER? Where is LIBERTY? I hope the freemen of the Northern States will examine this subject for themselves and see how much slavery they are heir to, and how much they are under obligation to, to abolish it.  
D. N. H.

ANNEXATION OF TEXAS.

The following memorial has been circulated in this town, and we believe, it now on its way to Senator Phelps for presentation to the U. S. Senate. It was very generally signed.

TO THE HONORABLE THE SENATE OF THE UNITED STATES:

The memorial of the undersigned, citizens and legal voters of the town of Brandon, in the county of Rutland, and State of Vermont, respectfully represents:—That recent occurrences impel your memorialists reluctantly to believe that a settled purpose, which has no foundation in, nor respect for, the wishes or the will of the body of the American people, is entertained in high quarters, to annex to this Republic the foreign and independent state of Texas. That this purpose is overtly evinced in the preliminary assumption, by the organ of the administration at the seat of Government, of an "immortality of glory" as likely to "gather round that administration which accomplishes this great work," and in the significant declaration, by the same authority, that the present Executive, "Jackson-like, will dare to do his duty," under the "flag which bears inscribed upon it, Texas annexed to this Union!" That your memorialists regard such annexation, most especially by the method under present contemplation, as not warranted by the most latitudinarian construction of the compact between the several States of this Union, and not attainable save at the imminent peril of its dissolution; that even were such annexation within a strict construction of the powers granted by the Constitution, it is nevertheless most emphatically forbidden by high considerations of POLICY, JUSTICE and HUMANITY; and your memorialists therefore earnestly pray your exalted and honorable body to interpose your Constitutional authority, to avert from our beloved country the fearful dangers, which this most ill-advised, insidiously managed, and pernicious project so seriously threatens.  
Brandon, Rutland County, Vermont, April 2, 1844.

From the Western Citizen. THE DECISION OF THE SUPREME COURT.

In a private letter which we received lately from Dr. Ellis, we extract the following in reference to the decision of the Supreme Court in his case:—The case will be taken to the Supreme Court of the United States. In the meantime we have much to do to settle the question in regard to our own freedom as well as that of the slave. If we are to be hunted and chased over the prairies like a tiger or wolf by the blood-hounds of a slaveholding aristocracy, for acts of kindness done to our fellow-creatures, then are we not free. If we are to be sought out, prosecuted and fined for obeying the laws of God in "doing to others as we would that others should do to us" by the demagogues and tyrants of our land, then indeed we are not free. If the vile assassin from another State may by perjury obtain legal process and chase us from our families and our friends, and drive us from the State to gratify the revengeful spirit of a demon, then it is a self-evident proposition that we are not free. If the midnight incendiary from other States may come into our own State and unite their forces with the "felculum of our society" in stealing our property, burning our buildings and murdering our citizens, then it is a falsehood to assert that we are free. If the wrongs which are continually heaped upon us, and the abuses and insults which are daily bestowed upon us by pro-slavery parties and tyrants, are not sufficient to rouse us to action and stimulate us to put forth our strongest efforts to throw off the shackles of a corrupt power, then shall we evince to the world that we are slaves and deserve not the name of the free. Let not the friends of the slave be discouraged by the recent decisions of the Supreme Court. The fact that the opinion of the most eminent members of the bar is for us, and even the Judges who decided against us have strong doubts of the correctness of their own decision, is a matter truly encouraging. And suppose the case should finally be decided against us; shall we then give up in despair? By no means; the soul of the brave should increase with every difficulty; we have enlisted during the war—and the motto which waves on our banner is LIBERTY OR DEATH. Shall we cease to serve God because the wicked rulers of our land impose fines on us for obeying him? Shall we cease to do good to the poor oppressed heathen of our country, because the proud tyrant who has degraded him, stands perched upon his prey and threatens vengeance on those who would relieve him? Such tyranny and cowardly submission to such laws would render us guilty in the sight of our God, and cut off all hopes of heaven.—Obedience rendered to those unjust and cruel laws forbidding us to "feed the hungry, clothe the naked," and "deliver from the oppressor him that is spoiled" would sink us in the scale of moral beings, and degrade our character to that degree that we should be fit only to associate with the vile and the wicked in this world, and for companionship with devils in the world to come. There is no other way but for us to stand to our posts, and contend with the enemy—we have weapons to use which they have not—we have truth on our side—they have falsehood—we trust in God—they trust in the Devil—we have the promise that one man shall chase a thousand and two put ten thousand to flight—they have the privilege of running away and scattering their forces to the ends of the earth.

VOICE OF FREEDOM.

Brandon, Thursday, April 25, 1844.

LIBERTY TICKET.

Nominated by the National Convention, May, 1841.

For President, JAMES G. BIRNEY, OF MICHIGAN.

"Our own slave States, and especially the more southern of them, in which the number of slaves is greater, and in which, of course, the sentiment of justice is stronger than in the more northern ones, are to be placed on the list of decaying communities."

"The question now for the north finally to decide is—shall the slave states draw us down with them, and both perish, or shall we, by a decided and concerted exertion of virtuous energy, save ourselves and them from destruction."—James G. Birney.

For Vice President, THOMAS MORRIS, OF OHIO.

"I rejoice, that the abolition of slavery throughout the civilized world is no longer problematical; it seems to be almost universally conceded that this stupendous fraud upon a portion of the human race is fast drawing to a close, and the great question with us is truly, what measures are best suited to accomplish this desirable end in the United States."

"Political action is necessary to produce moral reformation in a nation; and that action with us can only be effectively exercised through the ballot box. And surely the ballot box can never be used for a more noble purpose than to restore and secure to every man his inalienable rights."—Thomas Morris.

LIBERTY STATE TICKET.

For Governor, WILLIAM R. SHAFER, OF TOWNSHEND.

For Lieut. Governor, AARON ANGLIER, OF MIDDLEBURY.

For Treasurer, HARRY HALE, OF CHILMARK.

NOTICE.

The Copartnership heretofore existing under the firm of HOLCOMB & MURRAY is this day by mutual consent dissolved. All demands due the said firm are to be paid to J. Holcomb.

D. S. MURRAY, J. HOLCOMB.

Brandon, April 6, 1844.

PAPERS—POSTAGE, &c.

In a letter received last week from Wilmington Vt., I was informed that the Voice did not, as a general thing, arrive there until the Monday after publishing day. That the paper has gone to Rutland regularly each Wednesday, with hardly an exception, I think there can be no doubt. I think there must either have been a negligence on the part of postmasters, or an ignorance as to the most direct route to send the papers, as brother Miller informs me there is a daily mail running from Bennington to Wilmington.

Will Mr. Hawks of Rutland see that the bundle goes right, from that office?

And will our agent, brother Adams, inform us through the postmaster, should the papers not arrive the same week they are published? The six dollars received will be reported. Should any of our subscribers fail of getting their papers in due time, I will thank them to inform me through postmasters. I make this request for two reasons; one is that they may get their papers in season, and the other reason is I was the other day taxed ten cents postage on a letter, barely notifying me that three copies issued 'April Fool' week did not arrive, and I did not know how many more such cases might occur.

Some of our correspondents make me pay the postage on communications for the paper, though such cases are rare.—They either think it belongs to me to pay the postage, or forget to pay it themselves. Let that be as it may, I will just say that I receive no pecuniary aid whatever from any society in publishing the paper, and if those who correspond, feel able and willing to pay what, according to general custom, belongs to them, it will be a favor to me.

AMERICAN ANTI-SLAVERY SOCIETY.

As the notice in another column shows, this Society is soon to convene, and I trust there will be a thrilling interest excited. I should like to be there, but cannot. I should like too, to aid some in liquidating their debts, but former expenditures, by aiding the cause and losses sustained, together with present liabilities forbid it. I think the platform of this society is right, and regret that either narrow views or injudicious steps should have caused an alienation of feeling, and a separation of the pioneers of the cause. The platform is as good for me now as ever. But while I say this I will also express the opinion that this society erred in its operations last year, in employing agents who, while in the employ of the society, labored at that which did not at all pertain to the original design of its founders. I do not object to persons entertaining such religious or political views as they think right, in order that we may meet together on the principles laid down in our Constitution. I do not—however think it proper to employ agents under the society's sanction, to lecture half a day on anti-slavery, and the other half on the peculiar sentiments of any sect, religious or political, not necessarily connected with the anti-slavery cause itself. If Elder Knapp wishes to lecture three days on anti-slavery, and the next three days hold a meeting for the purpose of advancing his Calvinistic Baptist views, let him do it on his own responsibility. If Abel C. Thomas wishes to devote half of his time to Anti-slavery and the other half to promulgating the doctrine of universal salvation, let him do it on his responsibility. And if John A. Collins wishes to devote half of his time to Anti-slavery, and the other half to some grand scheme for re-organizing society, let him not be clothed with the sanction of the American A. S. Society in the work. I would do so by all the means in the land. I have thrown out these hints which I would like to have taken into consideration at the Society's meeting. If these views are not correct, I would like to be enlightened. If they are sound, and the society does not relieve itself of some of its burden, it will soon be like some old "pack-horse"—worn out, and disabled from performing its appropriate work. Will our friends look to the matter—weigh my suggestions, and see whether there is occasion for my remarks?

As this Convention is soon to meet for the purpose of nominating their candidates for President and Vice President, it may be proper to allude to the men who have been named, one of which will probably be put in nomination as candidate for President.—I will first name John Tyler. As he has given so much offence to that party, it is not probable that his recent efforts to court its favor, by removing Whigs from different offices, and putting in their stead men of the Democratic party, will avail so much as to secure him the nomination. Next comes John C. Calhoun, who is so well known to be in favor of Nullification, Free trade and the annexation of Texas, that the Democrats of the North will hardly dare risk him on the course, and I take it for granted he cannot be the nominee of the Convention. The third man is Martin Van Buren, who will probably get more votes than either of the others, if not more than both, and if either are nominated, I think he must be the man. As the first two men named, are known to make no pretensions to anti-slavery, there is no occasion now to warn democratic abolitionists against them. Mr. Van Buren will be more likely to deceive, as he is, (as Mr. Calhoun remarks) made up of the Fox and the Weasel, and a warning seems to be more fully called for. When Van Buren was President, he seemed willing to aid in sacrificing about forty human beings—the Amistad captives, for the purpose of securing the favor of the South.—And had it not been for the timely aid of Lewis Tappan and a few other energetic abolitionists at the time, and the aid of J. Q. Adams and a host of other tried friends subsequently, these sable strangers would have been executed on the Island of Cuba. No thanks to Mr. Van Buren that their lives were not taken. He has also been so very anxious to secure the favor of the slave power, that he ridiculously gave an advance veto to any law which might be enacted by Congress for the release of the captive in the District of Columbia, without the same being called for by the oppressors themselves!

NATIONAL DEMOCRATIC CONVENTION.

Shall the people of the North, then, when the power of the elective franchise, (as is seen from the table published this week) and the moral right, so greatly preponderate in our favor, longer continue to bow down so basely to the slave power? Freemen of the North! how long will you continue to choose between the 'two evils' presented by the 250,000 slaveholders, while there are 1,750,000 against them? As you will see, one eighth part of the freemen of the nation, rule the other seven eighths. You may also see that there is numerical force enough to drive all the men named, from the field. Will you not arise in the majesty of right and lawful might, and put men in office who will work for humanity?

NATIONAL WHIG CONVENTION.

As this Convention is about to assemble at Baltimore, for the purpose of nominating candidates for President and Vice President of the United States; and as the probability is that some of the Delegates would prefer some other man to Henry Clay as the candidate for the Presidency, provided they believed he could be elected; in order to remove any scruples such Delegates may have, as to Mr. Clay's behaving himself well while in the District of Columbia, should he be elected, I have thought proper to present the following voucher for his good behavior while there. And if the \$5,000 bond is not high enough, you must make him raise it, before he is brought on to the race-ground. As this paper will